

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FLEET,--THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, NOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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[From the Christian Messenger.]

THANKSGIVING DISCOURSE.

[The following is the substance of a Discourse delivered at the Orchard-street Church, in the morning of Sunday, Nov. 4th, 1832, being the day set apart by the denomination, generally, as a day of Thanksgiving and praise to Almighty God, for the rapid spread of their doctrines.]

By T. J. SAWYER.

The day spring from on high, hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. Luke i, 78, 79.

Events of apparently trifling consequence in themselves, sometimes transpire in human affairs, which are yet destined to mark the commencement of changes most important to the world. It would hardly have been believed, when our divine Master first made his appearance on earth that he was about to introduce a religion that was to go out in its mightiness, without ostentation or pomp, and overturn altars, and break down idols, and scatter powers, and triumph as now it does over one quarter of mankind. Nor would it have been thought credible even by the most visionary, three-score years ago, had they listened to the solitary voice of MURRAY, as he proclaimed in the forests of New-Jersey, the impartial and universal grace of God, that his words were to be taken up and echoed from North to South—that now hundreds of tongues should be enlisted in preaching the undying and boundless love of Heaven—and that thousands and thousands of glad hearts should this day meet to celebrate with Thanksgiving the great goodness of the Almighty.

Human foresight cannot anticipate the ways of a wonder-working God. His footsteps are invisible to mortal eyes. His judgments are a great deep and his ways past finding out. Means the most unlikely and instruments the most improbable to human wisdom, he often selects to carry on his gracious plans, and when the work is accomplished, man is left only to admire and praise.

When we contemplate the origin and history of the christian religion, we cannot but admire that infinite wisdom and Almighty power which has kept and sustained it amidst so many vicissitudes and carried it on "conquering and to conquer," notwithstanding its numerous foes.

It is not my design nor would it comport with the services of this day, to enter into a labored argument to prove that the peculiar doctrines of Universalism are also the doctrines of the word of God.

We look at Christianity and cannot but observe its Universal charity. Its principles are all universal. This formed the grand objection to it in the first age. It broke over the limits of partialism. It cast aside the swaddling bands of religious infancy and went out into the world in the full strength of its virtue and its universal love. It demolished the separating wall between Jew and Gentile. It beamed upon the family of man like the morning sun. Its chief excellence and glory was found in its diffusive charities, its transcendent and universal hopes.

With an unvarying "trust in the living God, who is the Saviour of all men," the apostles preached, and prayed, and labored, and suffered. The grace of God through Jesus Christ, a world's salvation, formed their constant and delightful theme. While this theme was retained by their successors, the gospel spread with the rapidity of lightning. The ministers of the cross went out armed with spirit and power, partial systems were exploded, and heathen altars and idols scattered to the four winds of heaven. Then in the language of our text, the day spring from on high visited the world, to give light to them that sat in darkness and the shadow of death, to guide their feet into the way of peace.

But too soon the distinctive doctrines of Christianity became obscured. Corruptions one after another crept in. Philosophy, with its vain speculations assumed the place of the teachings of Jesus. The cross of Christ was despoiled of its glory by an unholy alliance with the idolatries of Pagan Rome. So that five centuries had hardly passed, when the great doctrine of "the restitution of all things which God had spoken by the mouth of all his prophets, since the world began," for which Christ died, and the Apostles labored and perished, was publicly condemned as heresy—the doctrine of the devil.

Then civil power had taken christianity, the daughter of Heaven, under his own ungracious guardianship. Religious truth warped to serve secular policy. The doctrine of an endless hell, borrowed from heathen poets, was made an engine of state, and kings found their thrones, and priests their mitres to grow steady under

its influence. Religion became the hand-maid of government, and her fair form was bowed and her beautiful garments stained under his tyranny.

Then was lost the spirit of Christianity. God was deprived of his parental attributes, and the christian world looked upon him as a being more to be feared and dreaded, than loved and obeyed. They forgot that he was a father, to whom children might fearlessly and joyfully come, and find help in time of need. They forgot that Jesus Christ was "the way, the truth, and the life," and hence saints and angels were made their intercessors at the throne of God.

Then came beads, and toys, and mummeries, and pomp, and ostentation, the infallibility of the Pope—the power of priests to damn and to save, and all the folly, and all the wickedness of the dark ages.

I need not stop to particularize. We all know that four centuries, shade after shade gathered, and deepened around christianity, till in the strong language of inspiration "darkness covered the earth, and gross darkness the people." The Bible, that light of this world, and "a star of eternity," was permitted to gather dust and mildew in the very cell of priesthood itself, while traditions of men, that made void the law of God, claimed and received the homage of christendom. But the day of redemption drew nigh. While the Pope was meditating the erection of St. Peter's at Rome, the greatest and last monument of Papal pride and splendor, the Almighty was raising up instruments fitted to shake the papal authority and humble him before whom kings had bowed.

The era of the reformation will be remembered as long as Christianity is loved, or knowledge revered. And the names of the reformers will be held in veneration, when that of Heroes shall be forgotten. I honor as highly as any man on earth, those iron-hearted worthies, who dared to stand out and nobly front power and oppression, and wage a holy warfare "with spiritual wickedness in high places." But he, who looks for perfection among the early reformers, will look in vain. They were men, and fallible men. And how unreasonable, how absurd to expect that they who had just torn the bondage from their eyes, in matters of religion, should yet see all truth, and give its just place and proportions to every doctrine of Christianity! They saw, it is true, but like the blind man in the New Testament, they saw men as trees walking. They did not discern the peculiar beauties and excellencies of the gospel. Its distinctive features were yet involved in the mists and darkness which centuries had been gathering. They discovered that many of the ceremonies of the Roman Church were ridiculous, and they might have thought that many of its doctrines were absurd.

But the reformers are not to be condemned. They burst the shackles of superstition, and commanded the human mind to be free. They themselves could not accomplish every thing in one life. There were prejudices of education to conquer, and all their religious associations to overcome, before they themselves could go out untrammelled to religious investigation. But thousands and thousands even in this age, have with all their advantages, advanced not one step beyond the point which Luther and Calvin gained.

We are willing to confess that the doctrine of God's impartial and universal grace never entered the mind of either of these great men. But the spell of Papal power was hardly broken when better notions of the divine government began to be entertained. While the Catholics confined eventual salvation to the faithful, within the pale of their own Church, Zuinglius, one of the early reformers, thought that all good men, however erroneous their opinions, would receive of the divine clemency, and share the blessings of heaven. Soon the Anabaptists, a sect in Germany, arose and proclaimed fully the doctrine of Universal salvation.

It is interesting to remark that as pure Christianity fell more and more under the influence of error, Universalism likewise shared the same fate. Indeed I need not distinguish between pure christianity and genuine Universalism. They are the same. During the dark ages, of course, Universalism was wholly unknown, or at least few memorials of it have come down to remind us of its existence. But as I have before observed, when the shackles of Roman superstition were once broken and the church began her march from the wilderness of sin, Universalism immediately appeared. May we not conclude with good reason that Universalism is inseparable from intellectual freedom and the proper study of the world of God?

The doctrine of the ultimate happiness of the family of man, has been ably defended in England by a great number of men distinguished for talents, learning and piety. We know it is difficult to persuade our Limitarian friends that men whose memories they highly respect, were Universalists, and that they labored to disseminate those sentiments. They will not believe that such individuals as Dr. Henry More, Dr. Thomas Burnett, William Whiston, Sir Isaac Newton, Dr. Samuel

Clark, Dr. George Chayne, Chevalier Ramsay, Rev. Richard Clarke, Rev. William Law, Soame Jenyns, Dr. John Hey, Dr. David Hartley, Bishop Thomas Newton, and probably Archbishop Tillotson, Sir John Stonehouse, Dr. Nathan Drake, Dr. James Brown, and the elegant and admired writer and poetess Mrs. Letitia Barbauld, were all Universalists. The fact is, the English Church has for a long time tolerated Universalism, and many of its brightest luminaries have been of that faith. The same perhaps may be said of that church in America. It can scarcely be denied that many of the laity of the Episcopal Church were Universalists. Considerations of interest, of popularity alone, prevent them from publicly avowing their sentiments.

A Church Establishment however has been, and always will be, found unfavorable to the progress of truth. Creeds are but poorly manufactured by legislative bodies, and acts of Parliament, although they may claim outward obedience, can never come near and control the heart. And notwithstanding many distinguished individuals, both in and out of the established church of England, have been Universalists, still we can hardly speak of them as a distinct denomination in that country.

Let us now turn to America, a land where freedom of speech and the equal freedom of the press forbid for ever the tyrannical influence of superstition and bigotry, which has too often and too long cramped the energies of the mind.

America, sixty years since, presented many facilities, for the introduction of new doctrines, above, perhaps, any other country in the world. A spirit of freedom had grown up here which could not be found anywhere else in the whole region of civilization. The establishments, both civil and religious, which then obtained throughout Europe were unknown here, or at least possessed nothing of the ordinary authority. People were more disposed to hear and understand for themselves.

We behold some traces of Universalism in America prior to the time of which I am now speaking. The dawn of day seemed to draw nigh. A few individuals, in different parts of this country, had dared to think with the Psalmist, that "the Lord is good unto all, and that his tender mercies are over all his works." Dr. Geo. De Benneville, of Germantown, Pa. a physician of eminence and a man of good talents, was as far as may be ascertained, the first preacher of Universalism on this side of the Atlantic. The German Baptists probably descendants of the Anabaptists whom I have before named, were also Universalists; and the editor of a work entitled the "Everlasting Gospel," by Paul Seigvolk, which advocated this doctrine, was published in Germantown, prior to 1770.

Rev. Richard Clarke, ordained Deacon by the well known Bishop Hoadly, and Priest by the distinguished Dr. Zachary Pearce, Bishop of Bangor, was settled for several years in Charleston, S. C. and was on all hands acknowledged to be a Universalist. In a notice of his death in London it is said, "that for near fifty years he maintained, both by preaching and writing, the doctrine of Universal Restoration."

Dr. Jonathan Mahew, pastor of the West Church, Boston, was also well known as a Universalist, and admired as an able, amiable, and excellent man. His church is now occupied, we believe by Dr. Lowell.

Such are nearly all the glimpses of Universalism in America, antecedent to the arrival of Mr. JOHN MURRAY. With these solitary exceptions, darkness covered the land and gross darkness the people. God was regarded as he now is by too many in our country, as a tyrant more than a father. But the time had come when the day spring from on high was to visit us—to give light to them that sit in darkness and the shadow of death—to guide their feet into the way of peace. The time had come when God must be proclaimed as the common Father of mankind, and Jesus Christ his Son, as the Saviour of the world.

In September of 1770, a little more than 62 years ago, we beheld a young man stepping ashore in New-Jersey from Cramberry inlet. He was met and recognized as a minister of the Gospel by a venerable man of the name of Potter. Said Potter had some years before erected a meeting-house in the neighborhood, which had been free for the use of all denominations of Christians. He had however always expressed a conviction that the Lord would send him a minister, who should preach the truths of Christianity as he received them. His friends and neighbors had often asked him, "Well, Potter, where is your minister?" His only reply was, "The Lord will send him in due time." And the Lord's time had now come. The vessel in which MURRAY was passenger (for he was the young man of whom I speak) was driven by stress of weather into Cramberry inlet, and was unable as the weather grew calm to clear a bar over which it had passed. The captain, with a part of his cargo in a lighter, had proceeded to New-York and left Murray in charge of the vessel in the inlet.

It is impossible to speak of the joy of Potter on this providential arrival of his minister, and on the following Sunday his soul was unburdened of its cares, as he was able to say to his neighbor and friends, "This is the minister whom I told you the Lord would yet send."

This we may well regard as the introduction of Universalism in America; for Murray, although he had left his native land with a heart broken by grief, and with a resolution never again to move in public life, still believed that Divine Providence had marked him as a humble instrument by whom to build up religious Truth. His soul warmed and expanded with this theme, and immediately we see him engaged with untiring assiduity and perseverance in the good work of the gospel ministry. He felt not that his labor was a task. He regarded it as a duty, and performed it as a pleasure. Philadelphia, New-York, New-London, Norwich, Newport, and Boston, were often visited, and the intermediate places received his labors as time and circumstances would permit. Disputes, abuse, and friendship, were strangely commingled in almost every day's experience. But he possessed talents of a high order, and a natural acuteness of mind and readiness of argument that qualified him well for his arduous duties and many encounters. The truth of his conclusions forbid the possibility of an enemy's triumph over him.

The first regularly organized society of Universalists, in the United States was formed, I believe, in Gloucester, Mass. in the year 1779, and Mr. Murray was elected pastor, and in 1780 they erected a house of public worship, the first also in America reared for the worship and praise of "God who is the Saviour of all men." It may not be improper to say in this connection that Gloucester now contains four Societies of Universalists, and is unsurpassed by any town in Massachusetts for morality and virtue, for love to God and love to man.

About the time of Mr. Murray's arrival, arose two other Universalist preachers, viz. Elder Adam Streeter and Caleb Rich, who labored in various parts of Massachusetts and New-Hampshire. Under this preaching also came forth Thomas Barnes, the father of Universalism in Maine. In or about the year 1780, Mr. Elhanan Winchester, a Baptist preacher, then very popular in Philadelphia, became a believer in the glorious doctrine of the final holiness and happiness of all mankind, and soon after began its promulgation. He was excommunicated in due form, with about one half of his church. Of Mr. Winchester's character, learning, and labors, I hardly need to speak. Perhaps he stands second to none of the early defenders of our holy faith. Dr. Redman and the celebrated Dr. Benjamin Rush should be mentioned as his personal friends and believers in the great salvation.

About 1784, Dr. Chauncey, of Boston, avowed Universalism, and in a work of considerable size labored to prove his peculiar tenets. This work was thought worthy of a reply, and the younger president Edwards, 1790, undertook the task. "Edwards against Chauncey" is now regarded by our limitarian friends as one of the ablest vindications of endless misery in existence. Various societies were formed in Mass. as early as 1785 and the first Gen. Convention, or Association, as it was then called was held at Oxford, Ms. about the same time. Here we must for want of time leave the particulars of our history, and look a moment at the general progress and the present extent of our cause. Society after society has been rising, preacher after preacher stepping forth, till now Societies may be found in almost every considerable town in the United States.

The exact number of these societies, we have no means at present of determining. The number of our preachers however may with probable truth be stated at about 300 in the United States. Of these about 125 are located in New-England, viz. in Maine, 40. Mass. 50. Rhode Island, 3. Conn. 12. New-Hampshire 12. Vermont, 20.

Here I cannot refrain from one remark. Universalism has not shunned the most enlightened and religious part of our country. New England stands deservedly high in the scale of intellectual and moral improvement. And yet it is in New-England that Universalism has found its best fields and gained its noblest conquest. There it is, that Universalism will in a few years more be triumphant. Another remark. The public morals have not deteriorated by the introduction of Universalism.

In some other States of the Union, the number of Universalist ministers may stand about as follows. New-York, 70. Pennsylvania, 10. Ohio 25. Indiana 3. Michigan 2, Virginia 2, South Carolina, 2, Alabama, 1, Maryland 2.

In making this estimate of our denomination, I might observe that probably throughout the Union there are at least 4 Societies to every minister, and perhaps even more—that notwithstanding their constant labors many societies are necessarily destitute of regular preaching—and that although ministers are rapidly increasing societies increase doubly rapid.

There are now seven Conventions—viz. The General Convention, embracing Massachusetts, Rhode Island, New Hampshire, and Vermont. Maine Convention, Connecticut Convention, New-York Convention, Pennsylvania Convention, Ohio Convention, and South Carolina Convention. The General Convention will soon, for the better accommodation of its members, be divided into three, viz. Massachusetts Convention, embracing Massachusetts and Rhode Island. The New-Hampshire Convention, and the Vermont Convention.

In speaking of the present extent of Universalism, I should not forget to mention our periodicals. Of these we have at present 19, viz. Maine 2, Massachusetts 3, New-Hampshire, 1, Vermont 1, Connecticut 2, New-York 5, Pennsylvania 3, Ohio 1, Maryland and Virginia 1. These at a moderate estimate may be calculated to issue from 25 to 30,000 papers every week or 1,300,000 to 1,500,000 papers annually which, are scattered in every part of the United States. The Methodists who number largest of any denomination publish probably no more than 25,000 papers weekly, and the Presbyterians and congregationalists, 36,000 each.

[From the Christian Secretary.]

DIALOGUE.

Between Mr. Experience and a Young Preacher.

Experience.—Well, my young friend, how is it with you to-day?

Youth.—I feel very well in mind, my body is feeble.

Experience.—You talked too loud yesterday, I thought so the moment I saw your countenance. You should raise your voice but little above the natural key, and talk no louder than if you spoke to a single man at the farther side of the house, but let your pronunciation be emphatical, your accent clear and distinct, and don't drowl and drag out the sentence as though you expected to be killed when it ended.

Youth.—I have a difficulty on my lungs: it is hard work for me to speak, and I have to raise my voice or not be heard at all.

Experience.—No, my son, stop your hallowing and you will soon get rid of your difficulty. But don't you talk too long? How long do you preach?

Youth.—I should think sir, forty minutes perhaps or an hour—an hour generally, seldom over, unless I have a good subject.

Experience.—You should always have a good subject, or not preach. But you are a young man, and have to preach to older people; always be short, lay your watch before you and limit your sermon to thirty minutes, and what you cannot say in that time, if the subject is a good one, save till the next time; if it is not a good one, your hearers will thank you for sitting down at the end of thirty minutes. Set your ideas in order, and come right to the subject—and make no remarks but such as tend to bring it directly before the people. When your subject is before your audience, sit down and let them think upon it, while you cover your face and spend a moment in reviewing what you have said and in prayer. Let some brother close the meeting. Our young men often pray too long. Ten minutes is a long prayer if well filled with humble petitions; if not it is by far too long.

Youth.—You would have a man pray till he got into the spirit.—I always wish to feel it before I stop.

Experience.—You should feel it before you begin; and as for praying till we get into the spirit, as you call it, I have known more people prayed out of the meeting-house, than I ever did ministers prayed into the spirit. This kindling up a fire of our own, warns nobody and puts our own eyes out. While we are praying ourselves into the spirit, we often pray a whole congregation out of patience. There is another fault about praying. Some men will pray for sinners, and for those who have not been converted, and for the unregenerate; that they may be converted and be renewed and be born again, and have their hearts changed, and have new hearts, and be adopted into God's family, and be made the children of the Lord; that they may be no longer uncircumcised in heart, but that they may become new creatures.—Again they pray for all the ministers of the everlasting Gospel, then for the heralds of salvation, and then for the watchman of Zion's walls, and for the messengers of the word of life, &c. Now who does not know that such tautology is enough to weary the patience of Job, especially when it is continued for half an hour with a most intolerable tone. For a model of prayer look at Matthew vi: 9—14.

Youth.—I thank you father Experience, for your kind counsel, and hope you will ever take the liberty to suggest any improvement to me that your acquaintance with the ministry may enable you.

Experience.—I have but one thing more at present. You will preach at my house next Thursday evening; will you tell me what you think is the meaning of Matthew xxiii: 9.—May the Lord instruct you and make you a useful and faithful minister of the Gospel. Farewell. AMICUS.

A fashionable lady is a rose from which every lover plucks a leaf, the thorn being left for the husband.

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, NOV. 30.

AS MIGHT HAVE BEEN EXPECTED.

Excitements can seldom last long. Generally they are succeeded by an apathy as much below a just medium, as was the excitement above it. Last year, it will be recollected, our orthodox neighbors, commencing their operations in N. York, and extending them throughout the U. S. made a vigorous and unprecedented effort to get up a religious excitement more intense and more general than had ever been produced before. In many places they succeeded to their heart's content. We then predicted, that before two years were out, we should hear their complaining of a spiritual deadness all over the land, and a lamentable declension in religion. Our prediction, which was the result of reasoning upon the consequences of human craft, is already verified. The Unitarian journals all around us are complaining of a terrible apathy on the subject of religion. Nor is this the worst of it, most of them are engaged in quarrelling amongst themselves, mutually denouncing some of their most eminent and successful divines, as unsound in the faith, heretics, equivocalists, liars, &c. &c. This is the present order of things in the orthodox church. As samples of these facts, which we take no pleasure in relating, but which we present in order that our readers may have an account of things going on in the world, we give first an extract from an official Report on the state of Religion in the Synod of Geneva, N. Y. quoted by the Boston Recorder.

“After referring to the revivals of the preceding year, and mentioning the comparative apathy and worldliness since prevalent, it proceeds to point out some causes of the change.”

Amongst them, we select the following—

“These facts show that there may be ministers also too indolent, or too uneducated to furnish themselves for the pulpit beyond six months or one year's stock, who encourage this unstable fluctuating state of things. In consequence of this, the great and glorious doctrines of the Bible are not systematically and fully preached and heard. And some of our church members, especially the recent converts, being without competent instruction, are un-learned in the faith. In some instances the additions sit like an incubus on the heart and energies of the church. Here is one cause of the present lamentable state of things among us.”

“Another fact reported is, that religious excitement have rapidly declined as soon as special meetings were withdrawn, indicating that human instrumentality was made too prominent and too much trusted in to the exclusion of the Spirit and power of God, and the simple exhibition of divine truth.”

Liberal Christians always knew, that these excitement were the result of human instrumentality, and have invariably warned them against carrying their craft too far. But for all this we have been denounced. Though late, it seems the orthodox themselves have finally come to about the same conclusion. It will be well for them if they learn wisdom from experience—a severe but faithful school master.

In relation to the controversial quarrels which this year occupy the place of accounts of revival operations last year, we can only say, that their name is legion, for they are many. And some of them are so fierce, and have so extensively involved the churches, that we see no way of ever settling them but by excommunications and division. We have before alluded to the war amongst the Presbyterians, which commenced in Philadelphia. We hazard nothing in saying, that difficulty will result in open, palpable division and permanent hostility. For a long time, too, a controversy has been going on among the orthodox of New England, in relation to the office of the Holy Spirit in producing conversion—some ascribing revivals primarily to the Holy Ghost, and others contending that the power of conversion is, for all requisite purposes, in man himself. Dr. Beecher seems to have been the cause of this controversy; and having got the orthodox New Englanders into difficulty, he has cleared out for the West, and left them to settle things as they may. We have columns of this controversy now before us; but have little or no room for extracts. Suffice it to say, if we may believe what the parties say of each other, there is hardly a prominent orthodox clergyman in New England at the present time, who has not departed from the faith, or who is not a hypocrite and dissembler. All these things, taken together, are a lamentable commentary upon the pretence that their authors have met with a radical change from nature to grace. In the face of all these pretensions, facts before us compel us to believe, that those who claim the most on the score of an unearthly piety, are at least as earthly and selfish as other men whom they upbraid and denounce as “heretics” and “sinners.” After all, we shall never do better than to adopt the rule of our Saviour, and judge men by their fruits. If by their lives they produce a larger harvest of good fruits, than do others, we must acknowledge them to be the disciples of Christ. Otherwise, we must take them for what they are—not what they profess to be.

In the course of these controversies, one fact has been divulged by several of the controversialists, which seems entitled to notice. It is, that their union hitherto has never been a hearty one amongst themselves, but only a seeming one maintained for fear Universalists would reject them if they showed out the hostility they internally feel towards each other. Hence, we almost always find, that, before coming to their disclosures, they have much of a view of having kept things back on account of Universalists, who stand ready to take advantage of the real state of things. The fact that they owe their union to Universalists, thus leaks out. Indeed, we always suspected this to be the case. But the inquiry naturally presents itself, whether any body can long exist and flourish, which is kept together chiefly by a fear of external opposition? Time will show—if it has not shown already, that the time will come when under the influence of a growing hostility within, this fear will be braved and thus the body fall asunder.

“BLACK LIST.”

We have noticed from time to time, with some sentiments of curiosity, the method which the proprietor of the Unitarian Evangelical Magazine has adopted to obtain his dues from subscribers long delinquent, or to expose their culpable neglect of duty, which, though it is a delicate one, we suspect is neither unjust nor unsuccessful. It is that of publishing in a “Black List” column, the names of those whom he considers deserting this ignominy. In his last we notice two Agents published, who, after collecting about fifty dollars on account of the Magazine, had absconded to parts unknown, and also the names of nine individual subscribers, whose neglect of payment forms a circumstance dark enough against them to authorize the placing their names on the Black list. Of course all

friendly publishers are warned against receiving any of such names hereafter as subscribers on trust. We have had some thoughts of adopting a similar course; should we do so our Black list would be a long one.—If it would not benefit us, by securing our honest dues, it might, at least, prevent our publisher from being robbed by them. At present we give as a premonitory symptom, only the following from the Magazine, which we recommend to the serious and friendly consideration of our subscribers.

Rules to avoid being published on the Black List.

1. The surest preventive is, always to pay in advance. When this is not done, the next best rule is, 2. Never neglect taking your paper from the Post Office so long that your Post Master will notify the Publisher that it is “not called for.”
3. Never move away from one part of the country to another without notifying the Publisher, either by writing, or getting the P. M. to write, and directing the paper to be transferred accordingly.
4. If you are really poor and unfortunate, let the publisher know the facts of your case.
5. Never regard with indifference the printer's call for pay; nor, if you are in debt, consider that call as intended for some other person. Apply it to yourself, and like an honest, liberal man, respond to it by a transmission of what is due without delay.

THE FUTURE STATE.

The Scriptures, have with great distinctness revealed the truth of a future immortal life for all mankind. They may not, indeed, have fully disclosed to us the precise descriptions of heaven, but when they teach, as they do, that we are to exist again—a form of re-creation which implies a connexion between the future and the present being; that in the resurrection we are to be as the angels of God; that the next, compared with this state of existence, is “far better;” that “to die is gain;” and that, in the future world, we are to unite with a redeemed universe of human spirits in rapturous praises to God the Author, and to the Lamb the Agent of our salvation; we have a right to infer—what is so necessary for our spiritual encouragement and consolation here,—that, hereafter, we shall retain the identity we now possess. True, our powers may be enlarged, and our condition greatly exalted and improved; but to say this enlargement and exaltation, are to destroy personal identity, is not only unreasonable in itself, but quite unphilosophical in point of fact. The identity of a human being from infancy to manhood, amidst all the expansion of intellect, exaltation of circumstances, and changes of the animal system, is never doubted. Every seven years the corporeal system undergoes a total change; and yet who can persuade himself that he is not the same individual now he was seven years ago? At least if he be not, it is cruelty and injustice that he should be considered by others, or by himself, in any degree responsible, for his actions antecedent to that short period. For one and a new creature cannot be culpable for the faults of another and a different one.

What has ever given rise to doubts—especially amongst professed believers in the revelations of the Gospel,—as to future individuality and personal identity, we can hardly conceive. Are such doubts philosophical? We think not. Are they authorized by the Christian revelation? This will scarcely be pretended. Why then should they be entertained? Do they lay any good foundation for religious joy, for spiritual consolation and hope? Truly, this is impossible. Why then, we repeat, should any one indulge and entertain them? For ourselves, we do not believe that the light of the Gospel is all darkness and ambiguity: that the Scriptures are a mere play upon words; that, when they inform us that where Jesus is, there we shall be also, they mean we shall not know we ever existed before,—shall not know that Christ once died as,—shall not know, that we were once in a world of imperfection, trial and sin,—shall not know, in short, that we are saved, or that we ever had friends, whom we had lost, or that we are reunited with them to enjoy them forever. No! When they reveal the immortal realms to mankind, they are serious—they are in earnest. They mean to be understood in the most acceptable and grateful manner. If they tell us we shall live again, we have a right to believe—what is so necessary to give us what we need—that we are to be the same persons, to know we were once here, connected by ties of love with those with whom we are again united; that Christ died for us to save us from what we shall know to have been a lower and more imperfect state of being. Without as much as this, the revelations of the Gospel would be darkness itself; without this, they would be insignificant or deceptive.

If we are to exist again—a doctrine which the Bible fully teaches—personal identity must be preserved; otherwise there could be as little truth as propriety in such a doctrine. For if we are to lose our consciousness—our memory—in short our identity,—such a result is not a whit short of utter annihilation. That is, it is a destruction of what gives us individuality here; and if that is lost, we, to all intents and purposes, are annihilated. It may be said, however, that another being will arise in place of the former. If so, then call it another being, and say no more about our future existence; say no more about Christ saving us; say no more about the future world as having any interest in relation to the present. In short throw away all the revelations of the Gospel on the subject of life and immortality hereafter, and take to simple, unphilosophical deism.

It may be asked—as a question for serious consideration—if, in the future world, we are not to retain our personal individuality, of what possible utility is the present existence as having any connexion with the next? Why should any revelations have been made to mankind on the subject? And why should we cherish an interest in respect to those revelations?

Since we have introduced this subject, and have taken occasion to mention some of our own individual opinions, we may be allowed to say a few words upon a conjecture which some have formed relative to the future state. It is this. That human spirits, hereafter, like so many kindred drops mingled into one, will all return to the same common, unbroken and unfractured fountain, from which they originally proceeded,—thereby losing all individuality. What is this, at best, but a mere speculation? Is there any scriptural authority for it? We know not as to this is pretended.—Till then, it seems hardly entitled to a serious consideration. If indeed, the conjecture be true, we must give up the doctrine of future identity, and admit that of virtual annihilation. For what is the destruction of individuality, but annihilation? But the idea of a future personal intercourse with and love of those whom we loved here, some may have supposed inconsistent with what the Scriptures teach relative to the equality and universality of love in the next state of being.—

It is said we shall love all the redeemed, and that it is inconsistent to suppose—as we naturally should if the doctrine of personal identity be preserved,—we shall love some better than others. On this point we cannot say much with great positiveness. It may not be inconsistent nor impossible, however, that whilst the redeemed, as individuals, renew their former friendships, which had been disturbed by death, they may enjoy a closer union with such, while at the same time they cherish the most affectionate sentiments towards all others. It does not subtract from our love towards others, to join in a closer connexion with our more immediate friends. At least, it is so here; and it ought to be so. It does by no means follow, that a parent must hate his neighbor, because his love is stronger towards his offspring. The circle may begin small; but it may extend until it embraces the whole.

“God loves from whole to parts; but human soul Must rise from individual to the whole. Self love but serves the virtuous mind to wake, As the small pebble stirs the peaceful lake: The centre mov'd, a circle straight succeeds,—Another still,—and still another spreads. Friend, parent, neighbor, first it self embrace; The country next, and next all human race. Wide and more wide, the overflowings of the mind, Take every creature in, if every kind.”

And all this is perfectly consistent with a closer union with the individuals embraced in the first circle of human affections. We advance this as chiefly matter of opinion. It cannot be easily gainsayed; and, certainly, it is an agreeable one—one well calculated to make heaven the object of our hope, and to sustain the soul under the “thousand nameless ills which human flesh is heir to.” As such, we leave it for the consideration of the reader.

ANCIENT UNIVERSALISM.

It is universally acknowledged that the Gospel is intended for ALL. Its provisions are adapted to ALL. Its invitations are addressed to ALL. Its benevolence embraces ALL. It reveals the only method of salvation for ALL. It regards as alike precious, the souls of ALL. Christ's command is that it be conveyed, and the apostles and primitive Christians labored to extend it to ALL.

How far has the church acted in accordance with the Divine command, since Apostolic days?

As soon as she gained ascendancy in the Roman Empire, she turned away from caring for ALL, that she might maintain her own sanctity and authority. To secure the former her favor of one class she sheltered herself in the cloister from the very touch of an ungodly world. To secure the latter she wittingly held the great mass of her own members in ignorance. The reformation centralized a part of the church, and revised the principles, that the light of truth, like the light of heaven, was for ALL; but the great mass, even of Protestant churches, for three centuries, were mainly occupied in securing their own standing, and the enjoyment of their privileges.

Reader, when do you suppose the above extract came from? Pray! by you will say, from some Universalist book or periodical. No—this is a mistake; from such a source it would be heresy, infidelity or something worse. In sober truth, we cut it out of an original article in the last week's *Christian Mirror*, the orthodox paper at Portland. Is it not very Calvinistic—very Unitarian? For nothing but such articles, you know, can receive the countenance of the Editor of the *Mirror*. From the above we learn, that the Gospel has every characteristic of Universalism about it; and the Christian Church, until it became married to Miss Roman State, acted in accordance with the Universalism of the Gospel. After that time, however, Christians became more Unitarian; they began to deny that the Gospel was intended for all; that its provisions are adapted to all; that it reveals a plan of salvation for all; that it regards as alike precious the souls of all, &c. &c. and leaving these pure and primitive principles of Universalism, came to set up exclusive claims, and to occupy themselves in securing their own standing and the enjoyment of their own privileges. We thought so. It is time the church returned to her ancient Universalism. The world has long enough realized the bad effects of her exchanging that for Unitarian principles. A word in Brother Cummings' ear—very gently;—I pray you, be careful how you admit such articles into your columns, or else long you will be laid under charges of heresy, other than those which are insinuated against you by some of your orthodox brethren.

RESIGNATION.

The following letter from Dr. JAMES W. HOSKINS to Dr. ZENAS THOMPSON, Standing Clerk of the “Maine Convention of Universalists,” has been forwarded to us by the latter, with the expectation we presume, that we should give it publicity. In doing so, we deem it proper to say, in order that the public may not draw an erroneous inference from the letter, that Dr. H. does not resign his connexion with the Convention on account of a change of sentiments, or any charges or suspicions whatever against his moral and religious character; but for reasons, we doubt not, purely conscientious in their nature. Though he has deemed it his privilege and his duty to leave us officially, we can never withdraw our fraternal affections from him. On the contrary, we devoutly wish him great peace and all desired prosperity through a long life of usefulness. The Editor and Patrons of this paper are deeply indebted to him for many excellent original articles which he has heretofore contributed for our columns. We shall always consider it a privilege to hear from him the same way in future.

Hampden, Oct. 29, 1832.

Dr. THOMPSON; As I do not consider a connexion with the Maine Convention any longer of advantage to myself or the Convention, I ask leave to resign my membership; and I hereby communicate the same to you as Clerk of that body. By this act I do not disavow any one whose views I consider evangelical yet remaining in fellowship with the Convention. I trust that this is sufficiently brief to prevent misconception. I ask for the right of private judgment only.

Respectfully, Yours &c.

JAMES W. HOSKINS.

The “Spirit of the Pilgrims,” an orthodox Quarterly in Boston, has an article entitled “The truth unattainable to sinners,” the design of which is to show that “not the doctrines only, but the duties of religion,” are incomprehensible to, and cannot be understood by sinners, and yet the writer, we suspect, would contend that sinners ought to be made miserable forever for not embracing the truths and obeying the duties of religion. Truly such a system has sworn war with consistency and mercy.

PASTORAL SETTLEMENT.

The Rev. L. F. W. Andrews, late Editor of the *Religious Inquirer* at Hartford, Conn. has accepted an invitation to engage in the pastoral office with the Universalist Society worshipping in Callowhill-street, Philadelphia.

Expositor and Universalist Review.

We are happy to learn that this excellent work is to be revived. The first No. of a new volume will be issued on the 1st of January next. Our denomination ought, on the principle of self-respect at least, to sustain it by an ample patronage. It is intended to rank with the religious Reviews and critical Magazines of other Denominations; and will consist chiefly of Explanations of Scriptural Texts, Phrases and Subjects; Dissertations on points of Biblical Literature; Expositions, both argumentative and historical, of Religious Truth in general; Reviews of such important Works, as shall be deemed of special concern to Universalists, and at regular periods; a General Review of the existing State of our Doctrine and Denomination in this country, and, as far as practicable, in other countries. The Work to subscribers will be richly worth the price of it, (\$2 per year) and we invite those in Maine who may be disposed to patronize it, to signify their wishes to us and we will communicate their subscriptions.

The Boston Recorder has an article on “Phrenology and Orthodoxy,” in which the writer bespeaks much favor for the former on the ground, as he suggests, that Phrenological explanations of the bumps on human skulls may be made to confirm the orthodox doctrine of Fatality, &c. It is well to put all the absurdities of this world together; and therefore we are not displeased with that Editor's association of two equally irrational theories. Orthodoxy, no doubt will find full proof, when Phrenology is established as an exact science.

DEDICATION IN WATERVILLE.

The new Universalist Chapel will be Dedicated to the worship of the one living and true God, on Tuesday the 1st day of January next. Rev. George Bates, we understand, has been invited to preach the Dedication Sermon. It is strongly desired, that as many other ministering brethren, as can make it convenient to be present, will attend on the occasion. The house is an elegant structure, and reflects great credit on the skill of the projectors and liberality of the proprietors of the building.

NEW PAPER.

We have received the first Number of a new Universalist paper, entitled the “*New Haven Examiner*,” and edited by Rev. T. Fisk, formerly editor of the *N. York Amulet*. It is handsomely printed on a royal sheet, at \$1 50 in advance. The Editor is a vigorous and felicitous writer, and whilst he opposes orthodoxy on the one hand, and scepticism on the other—the extremes which often meet together—he shall have our best wishes for his success and the prosperity of the *Examiner*.

CONVERSION IN THE MINISTRY.

Rev. J. Boddy, a respectable clergyman of the Free Will Baptist connexion, residing as we infer, in New Durham, N. H. is engaged in preaching the Gospel as understood by Universalists, to the brethren in New Durham, Middleton, Wakefield and vicinity. As usual, his opponents resort to slander and falsehood to prevent his opening the eyes of the people; but these means only seem to accelerate a spirit of inquiry and thereby to promote the means of his success. He was present at the meeting of the General Convention of Universalists in Concord last September.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

FAMILIAR LETTERS.—NO. 9.

I sit down to write to Edwin with an idea of his presence at this moment,—his image is painted to the imagination with such striking features, that it would do credit to the pencil of a limner. A thousand thanks for your last letter. I have perused, and re-perused it. It is precisely such an one as I wished for—your landscape painting is delightful. No one is more susceptible of local attachments than I,—and though the towering heights of a chain of mountains lie between us, there is not a thing in my native state, which I can remember with indifference.

It is very true, that I am not perfectly contented, but then I enjoy myself better than, my former sanguine expectations. It is useless to give way to our feelings at all times and sit and think of the past with regret, and with dread of that which is to come. Let the sun of prosperity gild our habitation if it will,—or let the storms of adversity spend their desolating blasts upon our devoted head—there is a stream which is ever in motion, and to which the fruits of this terrestrial soil are ever tending;—and that is the stream of oblivion. We may lie to the abodes of peace and felicity in the morning; and ere the sun arrives to his meridian height, trouble and perplexity pursue and overtake us. My disposition is such that I meet with a great many disappointments;—romantic dreams continually haunt me, the reality of which are not to be found in nature. I have sketched in my portfolio several of these dreams, which have however taken place while in a state action and perfectly rational. I purpose to give you a sketch of them hereafter, and I may entertain you very agreeably though I never inhaled the inspiring zephyrs of the land of Homer, nor had my imagination fired and my heart exhilarated and ennobled by treading the plains of Marathon and Plataea. I have not mused amid the ruins of Athens, and gathered lessons of wisdom from the silent, but impressive memorials of her departed greatness, nor has fair science rich with the spoils of time unfolded to me innumerable secret treasures which she has not, or could not conceal from others, but I can convey my ideas to you on paper in such a manner as to be perfectly intelligible, if not characterized by profound scholarship, or literary qualifications. But I would like to survey the land where learning and where genius have in glory grown grey; and were it not for that poverty which I inherit from my ancestors I would cross the mighty deep, and plant my footsteps upon the old world. I would enter the streets of London—gaze upon her tall temples and her towers,—pass the threshold of the famed Abbey where kings—princes and heroes slumber in death,—make my exit and pass over to gay and gallant France where fashion sits upon her gaudy throne;—to Italy the land of flowers, where beauty transcendent traverses amid clustering grapes and golden fruit;—to old Rome the land of ancient wisdom; and on the spot where the town lies in ruins, I would recall the moments, when the voice of Tully and Cicero thundered in debate. I would pause and muse where once the world's proud throne stood

decked with diadems, but now covered into only as a name. And above all, I would take a look at Greece, and call to mind its former greatness. I would travel those paths where Plato often strayed to gaze upon nature's wondrous reared the maiden muses in their flowery shade.

But whither am I wandering? You will give me credit at least for one truth—that I am troubled with romantic dreams, but they are like a bubble upon the water which the touch of a finger may dissolve. Is it possible that you are preparing for your nuptials? The solemn words “as long as ye both live,” would render me thoughtful and serious, but you are differently constituted. If you can be happier in that state enter it as soon as may be, the tide of life is fast ebbing.

“For I once saw a little rosy child, With flaxen ringlets, in a garden playing: Now stooping here, and then a far off straying, As flower or butterfly his feet beguiling, ‘Twas changed; and one summer's day I stepped aside, To let him pass; his face had unworldly's meaning, And that full eye of blue was fondly beaming. On a fair maid, whom he called ‘his love,’ Once more; ‘twas evening and the cheerful fire I saw a group of youthful forms surrounding, ‘The room with harmless pleasure resounding; And in the midst I marked the smiling Sire. The heavens were clouded—and I heard the true Of a slow moving bell—the white hand was gone!’

Farewell, FLETCHER.

[For the Christian Intelligencer.]

We do not live in a country, in which one religious sect or denomination can, with propriety, sit itself above the rest and claim all the religion and piety of the land. But were we to examine the secret pretensions of a certain class of the community, it would, in my opinion, lead us to entertain strong fears, that a principle completely aristocratic, is cherished by those whose external professions would seem to bespeak something more christian-like; something which no one should blush to acknowledge. Though I have no faith in the utility of all the doctrines, professed by certain religious classes, yet there are many good principles by them professed, which, taken apart, might, if acted up to with precision, seem to be sufficient to constitute one a christian. But at present, there appears to be such a profusion of ideas among the wheat that the wheat is hardly worth gathering. The doctrine of endless punishment is one of the most inconsistent and unwholesome tenets to which the Unitarians give assent and credence. This is what must chill the blood of every one who considers its consequences. It must deprive those who believe it, of all the pleasures of life.—Yes; but who does actually believe that the greater part of mankind are finally to suffer the endless torments of endless hell? For it must be allowed, that if any have to undergo this punishment, as it is called, the greater part, if not all the human family, must so suffer!

Though there are several denominations of christians who differ essentially in many respects; yet as they all believe in endless torment, they can still maintain a close fellowship. In fact, it is useless in the opinion of some, for one to make any pretensions to religion or christianity, unless he believes in endless misery. If he can swallow this doctrine without suffocation, no matter what else he may believe, he is considered safe as to his future destiny, and is received into the church with great apparent joy.

How often do we hear ministers raise their voices in prayer for the salvation of all men. They will tell us that Jesus Christ died for us—that he is able and willing to save us.—His character is exhibited to us, as the most pure and holy, and we are animated with the belief that it is his intention finally to receive the whole human family to himself, overlooking the frailties to which human nature is subject. We then begin to love and adore a being who possesses such lovely qualities and he appears none other than the Saviour of sinners—the friend of mankind. But no sooner are our minds brought to this degree than we are told by the preacher, indirectly, if not directly, that Christ died not for all mankind, but only for a part. He will tell us that only a small portion of the human family will ever reach heaven, and that he does not believe it possible for it to be otherwise! Then we are left to exclaim, where art thou, consistency? When we hear men pray for what they believe never can be accomplished, the failings of human nature are brought at once before us, we shrink back under the consideration of our own littleness, and feel the need of the Saviour and friend of whom we had just listened with anxious delight.

But thanked be Heaven, we have messengers among us who declare continually, that Jesus Christ died for sinners, and that he will finally accomplish all his purposes. Yes, they tell us that Christ is our friend, and the friend of the world; and that while we believe it all need not fear. Would to Heaven that all believed it. They would then admire the character of God and mourn to sin against Him.

Paris, Nov. 12, 1832.

[For the Christian Intelligencer.]

“I also will show mine opinion.”—Elihu.

Dr. DREW,—I have noticed quite recently, in your paper, several articles on the subject of punishment, the authors of which are undoubtedly cherishing different views relative to that important doctrinal idea. It is a fact, that brethren in our denomination entertain different opinions respecting the duration of the consequences of sin and reconciliation. While the largest portion perhaps believe, that all punishment is received, suffered or endured in this world, there are some who most religiously believe in the doctrines of future punishment and retribution;—that as some leave the world in sin and unbelief, so they must suffer the consequences of such sin and unbelief, until they are saved from them.

Now dear sir, I do most sincerely believe in the doctrine of future punishment, but I do not feel disposed to fault, or criminate the brother who as sincerely believes in the doctrine of no future punishment. All I ask, is the privilege, to inform the people with whom I may be called to labor in word and doctrine, what my views are, and of using my best endeavors to convince them of the correctness and scriptural authority of such views. Of this privilege who can wish to deny me? who will wish to fasten upon me the galling fetters of proscription? Who can justify me if I hold the truth in unrighteousness? If I believe one thing and preach another?

[illegible]

POETRY.

THE EARLY DEAD.

He rests—but not the rest of sleep
Weighs down his sunken eyes,
The rigid slumber is too deep,
The calm too breathless lies;
Shrink from the wandering veins that streak
The fixed and marble brow,
There is no life-flush on the cheek—
Death! Death! I know the now.

Pale King of Terrors, thou art here
In all thy dark array;
But 'tis the living weep and fear
Beneath thine iron sway.
Bring flowers and crown the Early Dead,
Their hour of bondage past;
But we for those who mourn and dread,
And linger to the last.

Spring bath its music and its bloom,
And morn its glorious light;
But still a shadow from the tomb,
A sadness and a blight,
Are ever on earth's loveliest things;
The breath of change is there,
And death his dusky banner flings
O'er all that's loved and fair.

So let it be—for ne'er on earth
Should man his home prepare;
The spirit feels its heavenly birth
And spins at mortal care,
E'en when young Worth and Genius die
Let no vain tears be shed,
But bring bright wreaths of victory,
And crown the Early Dead.

MISCELLANY.

Notes on the art of Writing among the Israelites.

PENS.—The utensils with which the characters were formed in writing, or what we may in a general way call the pens, of the ancients, varied with the materials upon which the letters were to be traced.

1. Upon hard substances, such as stone or metallic plates, it was of course necessary to write with a graver of steel the same which Job calls "an iron pen." It is possible that an instrument pointed with diamond, such as glaziers now use, was not unknown, as Jeremiah says, (xvii. 1) "The sin of Judah is written with a pen of iron and with a point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars." And it deserves to be remembered, that *Pliny* gives account of such an instrument as having been long in use. (xxxvii. 4)

2. Upon tables of wax a metallic pen or stylus was employed, having one end pointed to trace the letters, the other broad and flat, to erase any erroneous marks by smoothing the wax.

I have, within a few days, received from Ceylon, through the kindness of the Rev. Mr. Woodard, a copper-plate, several inches in length, used by the natives of that island in writing upon the leaves of trees.

Upon paper, linen, cotton, skins, and parchments, it was in very early times common to paint the letters with a hair pencil brought to a fine point, as the Chinese do at this day. Afterwards, however, the reed-pen was introduced, which was at first used without being split at the point. The reed pen is used by the Modern Turks, Syrians, Persians, Abyssinians, Arabs, and other orientals. A particular kind of knife, which we should call a pen-knife, is used to split the reed. This is mentioned in Jer. xxxvi. 23, when the roll of Baruch was cut in contempt and cast into the fire.

INK.—The ink which was used in this kind of writing we need not suppose to have been uniformly the same. It was such, however, in most cases as would be very little esteemed at the present day.—The most common was a mixture of water with lamp-black, obtained from resinous wood, or with pulverized charcoal, with the addition of a little gum. Burnt ivory and dried wine lees were employed. The purple liquor obtained from the black fish afforded a kind of ink to the Romans. Resort was had to various other substances for ornamental colors, as cinnabar, minium, mulberry juice, cochineal, and even gold. Tables and chairs being unknown to the ancients, as common articles of furniture, we have every reason to believe that they held their writing upon their knees; or in the left hand as their descendants do. The Syrians write very slowly, and this arises from the nature of their characters, which are not adapted to running hand. Chardin tells us that the Persians, on the contrary, write with an astonishing rapidity, such as he has never seen equalled.

EARLY BOOKS, &c.—When we find so early as the time of Moses, a citation made from an earlier work, entitled "The Book of the Wars of the Lord," without any further explanation, we are constrained to believe that Books were well known to the Israelites. The books of the ancients were made either of open like ours, or to roll upon rods like our maps; and when we read of ancient books, we are not to think of either kind, to the exclusion of the other, but suffer ourselves to be guided by the context to a decision.

The earliest books were made of linen or cotton cloth, skins, and paper; parchment, as has been said, was a later improvement. In making a book, a long and sometimes quite broad piece of one of these materials was taken; occasionally it was necessary to fasten several sheets together. In certain cases, the writing was on both sides, but this was not so common, because the rich, who alone possessed works of any extent, preferred those which had writing upon one side only. In the vision of Zechariah, (v. 1.) a representation was made to him of a book of curses: "Then I lifted up mine eyes, and looked, and behold a flying roll: and he said unto me, What seest thou? and I answered, I see a flying roll, the length thereof is twenty-cubits, and the breadth thereof ten cubits: then he said unto me, This is the curse that goeth forth over the face of the whole

earth." Similar to this was the vision of Ezekiel, of a roll written on both sides: (ii. 9, 10.) "And when I looked, behold a hand was sent unto me, and lo, a roll of a book was sent therein, and he spread it before me; and it was written within and without, and there was written therein lamentations, and mourning and woe." If the paper of skin was large, the writing was arranged in small columns, to suit the convenience of the scribe. In many of the Herculean MSS. these columns are but two inches wide. These columns could be divided from one another, and used separately, just as we may cut out a single column of a newspaper for preservation; and as this was sometimes done, great confusion might arise in the arrangement of subjects, as is actually the fact with regard to many ancient MSS.

It is probably known to all who read this, that while the European nation write from left to right, those of Asia, at least all with whom we have any concern, write from right to left. Thus a Hebrew Bible begins at what most persons would consider the last page. The ancient Greeks and inhabitants of Italy pursued the same method. But there was still another method, known among the learned by the Greek name, *Boustrophedon*, which may be translated *furrough-wise*; and it is a question which of the two is the more ancient.

In the last of these methods the first line was from right to left, the second from left to right, and so on alternately, like one ploughing a field. This is seen in the famous Sigeian inscription, found in the mountains near Troy.

Many ancient manuscripts have no division of word from word, or sentence from sentence, nothing which can be called punctuation; but it is by no means true, as has often been alleged, that this was universal.

Tablets of wood, metal or ivory were sometimes made into books resembling ours, by appending rings to the back, through which slender rods were thrust. Sheets of parchment and paper were occasionally folded in alternate plaits, like the paper of modern fans; but the most common method of all was to fix these large sheets to rollers, exactly resembling maps which are intended to be hung up. Such rolls have been seen by all who have ever entered a Jewish Synagogue, one visit to which, it may here be observed, will do more to give an insight into many oriental and scriptural usages than the most elaborate lecture. The writing upon such rolled MSS. is in columns, resembling large pages, and in reading, both the rods or rollers are held in the hands perpendicularly, so that a whole page is before the eye at once. An idea of this may perhaps be conveyed by supposing a large newspaper to be furnished with rollers, not at the top and bottom, but at the margin on the right and left sides. When any one, therefore, took up such a scroll he unrolled it until he arrived at the column which he sought. Thus Luke iv. 17. "And there was delivered unto him the book of the prophet Esaias, and when he had opened the book [unrolled the scroll] he found the place where it was written," &c. And in verse 20, "he closed the book," in the Greek, "he rolled up the volume." Indeed the word *volume* means something rolled, a scroll. Many forcible images are founded on this peculiarity of ancient books: "All the host of heavens shall be dissolved, and the heavens shall be rolled together as a scroll." Is. xxxiv. 4 Ps. xi. 7, "Then I said 'Lo I come, in the scroll of the book it is written of me,'" &c. From this we may easily understand what is meant by a *sealed book*. A string or band was wound once or twice around the roll, and a seal was attached to the tie or knot. Is. xxix. 11, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying 'read this,' and he saith, I cannot, for it is sealed." Dan. xii. 4, "But thou, O Daniel shut up the words, and seal the book, even unto the time of the end." Rev. v. 1, "And I saw in the right hand of him that sat on the throne, a book written within and without, and on the back sealed with seven seals."

[From the New York Weekly Messenger.]

MY SISTER'S DEATH.

I shall remember that night, always—calm, still, beautiful as it was, and sacred to her memory, whom my heart—(but a truce of reverie.) The sun was shedding his last red beams on a hot August day. An old poplar by the window was rustling in a gust of air from the cool ocean, while every plant and shrub shook itself with significant welcome, as the bright breeze disturbed its dusty leaves. My sister Harriet had lain all day oppressed by the heat, and evidently sinking fast beneath the weight of languor and disease. More than once I had thought it all over, and involuntarily started as I heard a low sweet voice, saying, Brother, place me by the window, that I may look once more upon His works, and bathe my burning brow once more in the fresh air; it is the last time. I feared her exposure to the wind, for we wrap the sick bed with curtains, and forbid the light or air of heaven to stir their folds; but when nature has finished her work, and life becomes almost a time that was, it were cruel to forbid the parting spirit one final look upon the earth. So covering my sister with her shawl, I placed her as she desired. After glancing at her room with its ominous furniture of phials and drugs—Brother, (said she) they have done all they could. Love has striven hard with death; but, is it right, Henry, to withstand Him that numbereth our days? Come very near me, brother,

I must leave you; oh, it is very painful. I am afraid to think of my mother and you. When I am gone, cherish the little garden of flowers for my sake, and our bird too; poor thing, he will miss the hand that fed him. And—brother—plant my geranium over my grave, and remember as you look on it, the happy years we have passed. Henry, do not weep. But! our mother—who shall comfort her! Henry, you are a boy, you can control grief! be every thing to her; be more than we have both been. Tell her we shall meet in heaven. Tell her, but no—I speak wrong. She will find consolation in God. (Controlling myself with difficulty, I said,) Sister, will you lie down again, you will weary yourself beyond hope of recovery. A serene brightness came over her countenance as she replied—Look at me, Henry, I am not weary, I am not agitated, but I am—dying. I must sit here now; it is but for once. I am calm. "He hath made his grace sufficient for me." I am unloosing the bands of earth from my soul. Look forth now. See where we used to gather violets, and yonder in the thick pines our green bower, with its wreathing honey-suckle which we taught to climb on those old limbs. Do you remember, brother, when the rude wind tore it down once, yet it is beautiful as ever now; so shall it be with me. See, too our garden; the morning-glories are all closed, and the roses have shed their leaves; but, oh! look, (she pressed my hand,) that 'Star of Bethlehem' is in full bloom. How its snowy leaves contrast with the other flowers—Hush! now, the canary! His night song attunes well with the joy of nature; I cannot know that he is singing my—my!—how beautiful the earth is to-night; unusually lovely. Those rays of the sunset have a strange glory, as they dart over the hill tops and die amid the solitude of those old woods. See you that band of light; it seems to rest on yon barren rock; it is an emblem that the path of glory may be through loneliness and desolation. When you sit in this arm chair, Henry, or train the flowers, I know you will feel desolate; but remember I go where the flowers fade not—where the sun goes not down forever. When you are sad think of my last words. We shall meet again; remember as you look on the quiet stars that your sister is in His presence, who clothed them with glory, and as you read of Jesus, think of me, as in the midst of Seraphim and Saints, singing the anthem of the redeemed. Comfort our mother, too, with these words. She taught me to lean on Jesus, and I know he will not forsake her in the hour of agony. I have only one pang now—it is; that she is not here to see me—die. Oh! how her heart will sink when she hears of this. Only a week since, and I leaped out so full of life, to wish her a happy journey.—and now—! Oh, God! I temper thy chastisement in mercy, that she may say—it is the Lord. Kiss me, Henry, I must forget the earth now; it is wrong to carry it to the gate of heaven.

Again and again, I embraced her, and stepping aside could not refrain from weeping bitterly. Soon a low sound broke the silence, inarticulate, but full of earnest expression, as if the soul were pleading for strength in the awful conflict. A moment more, and she sung, with delicate sweetness:

Now, adieu, ye scenes of gladness,
Fields wherein I used to roam,
But—without a tear of sadness,
I can leave thee, oh my home.
Jesus calls me,
I am ready—Lord, I come.
What though darkness, pain, and sorrow,
Consecrate my early doom?
What though dying moments borrow,
Fearful shadows from the tomb?
Light immortal
Soon shall dissipate the gloom.
See! unnumbered angels flinging,
Golden crowns before his throne,
Hark! the ransomed spirits singing
Notes, to mortal ears, unknown.
Thou art worthy,
Jesus—Saviour—thou alone.
Lingering bonds of nature sever;
Oh for pinions like a dove,
Heavenly wings to soar forever,
With angelic hosts above.
Singing glory,
Glory—to redeeming love.

One sigh followed, not of pain or anguish, but the still parting of immortality and nature. Could it be death? I kissed her pale brow. It was cold!—cold! But how could it be death? The last note in that hymn had scarcely melted on the air—Harriet! my sister! She answered not—A holy smile lay on those icy lips, and the eyes undimmed by death, gazed mildly up as if they watched the flight of the undying soul. Oh! my sister, a tear will come, as I think of thee, but it is tempered with peace. I would not recal thee, and though I must tread the valley of tears alone—"It is his will—let it be borne."—HEATH.

Virgil.—Virgil was of a swarthy complexion, tall and athletic, but of a weekly constitution.—He was so bashful, that when people crowded to see him, he would slip into some passage or shop to avoid them. His studies, sickness, and the troubles he met with, turned his hair gray before the usual time. He had a hesitation in his speech, like many other great men: it being rarely found that a very fluent elocution and depth of judgment meet in the same person; his aspect and behaviour were rustic and ungraceful. He was of a thoughtful and melancholy temperament—spoke little, loved retirement and contemplation, and was an enemy to those talkative impertinents from which no court, not even that of Augustus, could be free.—*Family Classical Library* No. 8.

ETHAN ALLEN & HIS DAUGHTER

Col. Ethan Allen was a man of extraordinary courage and energy. He attempted and executed several extremely hazardous enterprises, during the Revolutionary war. He led the little company which crossed Lake Champlain, and surprised and took the strong fort at Ticonderoga, and afterwards that at St. John's in Canada—and latter still, made a chivalrous attack on the city of Montreal, where he continued to maintain a resolute defence against 500 men, till after his own party was reduced to 31. But though he was brave, humane, and generous, his conduct does not seem to have been influenced much by considerations respecting that holy and merciful Being, whose character and whose commands are disclosed to us in the Scriptures. He even wrote a book to ridicule the doctrine of Moses and the prophets. His notions in regard to religion were such, as to prove that they, who rather confided in their own wisdom than seek instruction from heaven, may embrace absurdities, which would disgrace the understanding of a child. He believed, with Pythagoras, that man after death would transmigrate into beasts, birds, fowls, reptiles, &c. and often informed his friends, that he himself expected to live again in the form of a large white horse.

These strange opinions, however, were once brought to an unexpected test, which betrayed a want of confidence in their competency to sustain and comfort the hearts in the most trying hour of man's existence. Being called to the chamber of a dying daughter, who had been instructed in the principles of Christianity by his pious wife, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became agitated; his chin quivered; his whole frame shook; and he replied, "Believe what your mother has taught you!"—*Christian Mirror*.

Stoves, Fire Frames, &c.

ARNO BITTUES,

HAS on hand, and keeps constantly for sale, at his TIN WARE FACTORY, opposite LEVI ROGERS' Tavern, in AUGUSTA, ME. CAST IRON STOVES and FIRE FRAMES of different patterns; OVEN FRAMES and DOORS. Also, SHEET IRON STOVES and FUNNELS. TIN WARE manufactured and repaired as usual. N. B. All Sheet Iron Funnel of six inches and upwards will be hereafter sold at 12 1-2 cents.

Augusta, Nov. 1, 1832.

REMOVAL.

SAMUEL CROWELL has removed to rooms in Clay's Buildings over Franklin Bank, where he intends carrying on the TAILORING BUSINESS in all its branches; and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and on reasonable terms.

Gardiner, Nov. 1, 1832. 44

Paper-Mill for Sale.

THE Subscriber wishing to close up his business offers for Sale his interest in the Paper-Mill in Gardiner, being one third of the Buildings, Machinery, Stock and Utensils. Terms reasonable.

M. SPRINGER, Jr.

Gardiner, September 7, 1832. 45

FLOUR.

A FEW barrels of superior new flour for sale low for Cash, by

Oct. 30, 1832. 44

\$20 REWARD!!

WHEREAS it is ascertained that a body, recently interred in the village burying-ground in this town, has been taken from thence, the above reward will be given to any person who will give information sufficient for the conviction of the person or persons employed in the above transaction.

WM. PARTRIDGE, } Selectmen of
BENJAMIN SHAW, } Gardiner.

Gardiner, Nov. 22, 1832.

NEW MACHINE SHOP.

HOLMES & ROBBINS respectfully give notice to the public, that they have taken the shop formerly occupied by CALVIN WING, next door above the factory, where they manufacture all kinds of machinery at short notice.

They feel confident that by strict attention to their business, they can give complete satisfaction to their employers.

Screws of cast or wrought iron, patterns for castings—Presses of any description, and machinery of any kind constructed in a thorough and workmanlike manner, and on the most reasonable terms.

To the Honorable Jeremiah Bailey Esq.,

Judge of Probate, within and for the County of Lincoln, respectfully represents,

PHINEAS THOMPSON, Administrator on the Estate of Benjamin Thompson, late of Bath in said county, deceased, that the personal estate of the said deceased is not sufficient by the sum of two hundred and eleven dollars and forty cents to answer the just debts which he owed, therefore prays that he may be empowered and licensed to sell so much of the real estate of the said deceased as may be sufficient to raise the said sum with incidental charges.

PHINEAS THOMPSON.

LINCOLN 55.

At a Probate Court held at Topsham within and for the county of Lincoln on the twenty seventh of August, A. D. 1832, on the foregoing petition ordered: that legal notice be given to all persons interested in said estate to appear at a Court of Probate to be holden at Wiscasset on the first Monday of December next, by causing a copy of said petition with this order to be published three weeks successively previous to said court, in the Christian Intelligencer printed at Gardiner.

J. BAILEY, Judge of Probate.

Copy Attest, JOHN H. SHEPARD, Register.

CABINET FURNITURE,

Chairs, Tables, &c.

G. & E. S. BYRAM respectfully inform the citizens of Gardiner and vicinity that they have taken the Shop near the Grist-Mill lately occupied by Holmes & Robbins, where they offer for sale an assortment of CABINET FURNITURE, Chairs, Tables, &c. cheap for cash, country produce or approved credit such as—BUREAUS, COMMON DINING CHAIRS, PATENT SEAT ROCKING do. COMMON ROCKING do. WASH STANDS, BEDSTEADS and TABLES of various kinds, CRADLES, CRIBS, &c. &c.

Gardiner Nov. 13, 1832. 45

Printing Press for Sale.

FOR sale at this office, a good Super-royal Lever Press, called the New-England Press, to be sold for want of employment, having just purchased one of a larger size. It will be sold very low.

Gardiner, August, 1832.

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction water wheel which makes it pair, which he now offers for sale in single rights, or in pairs, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no gearing necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves.

JOHN TURNER.

Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a grist mill in Augusta with two run of stones, the one moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reaction Wheel, the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel; from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused that of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.

JOHN SMITH.

Readfield, Feb. 16, 1832. 43

Hats, Caps, Furs, and Umbrellas!!

L. L. MACOMBER

HAS just received from Boston, a prime assortment of Caps, Furs, Umbrellas, &c. which with his former stock, makes as good an assortment as can be found on the Kennebec river, and comprises the following articles, viz.—Gentlemen's BEAVER and IMITATION BEAVER HATS,—SATIN HATS, first quality,—Common and low priced Hats of every description for Gentlemen, Youth and Children,—Black and Drab FELT HATS,—Round Crowned do.—A good assortment of FUR SEAL CAPS,—HARRIS SEAL do.—CLOTH do.—NU-TRA do.—with fur bands, Children's FANCY Caps, Gingham UMBRELLAS, various qualities,—FUR SEAL COLLARS,—NUTRA do.—FUR GLOVES,—SIBERIAN CAPES, a rich article,—Deer Skin MITTENS—Patent Leather CAP FRONTS,—Hood Boxes, &c. &c. Also, a few boxes OIL SOAP, an excellent article for removing grease from clothes. All the above articles will be sold at the lowest prices for cash or good credit.

October 24, 1832

BOOKS, STATIONARY, &c.

P. SHELTON,—at the old stand next the Gardiner, has just replenished his Stock, offers for sale a complete assortment of Books, Stationary, Room-papers, &c. &c. on as good terms as any other establishment in the vicinity. At his store may be found all the

SCHOOL AND CLASSICAL BOOKS in common use in this quarter, BIBLES, HYMN BOOKS, Children's Books.

(SINGING BOOKS, &c. &c. &c.)

Also,—Quills, Slates, Penknives, Razors, Pocket Books, Scrolls, Instruments, &c. &c. &c.

Writing, Letter and wrapping Paper

Blank Account-Books

Whips, Brushes, Combs, Blacking, &c.

Room Papers, &c.

and BORDERS in great variety and at a little lower than anywhere else in this region.

Traders, School-masters and others, purchasing by the quantity, will be supplied at the lowest rates.

Gardiner, October 30, 1832.

New Boot and Shoe Store.

MR. JAMES R. SHAW respectfully informs the inhabitants of Gardiner and vicinity that he has taken a store nearly opposite Mr. A. T. Perkins, where he intends to keep constantly for sale a prime assortment of

BOOTS AND SHOES

of almost every description, and will sell them as low as can be bought in the State. Also a superior lot of INDIA RUBBER OVER SHOES at reduced prices. Also wanted a journeyman, one that is acquainted with sewed and pegged work would be preferred. He also intends to manufacture custom work in a faithful and workmanlike manner, and warrants it to give satisfaction to whoever may favour him with their custom as he will always be on the spot and fit up his work, and attend to the business himself; and he hopes by attentiveness and punctuality to his business to gain a share of the peoples custom.

Gardiner Nov. 15, 1832. 445

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars' worth of FISK & HICKS' IMPROVED BRICK MACHINES, to put in operation the present season—which may be purchased of the subscriber at East's Hall in Hallowell, Whittier's in Portland, Brown's in Augusta, or at his house in East Livermore, and delivered at either of those places, on short notice. Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended.

JOHN HASKELL.

June 12, 1832. 29—4f

WEAVING.

THE subscribers, respectfully inform their friends and the public in general, that they have taken the stand in Waterville village formerly occupied by HUGH GILROY, and are now prepared (their Looms being in complete order to attend to the weaving of the following articles, on reasonable terms, viz.—Flowered and Venetian CARPETINGS; DAMASK TABLE CLOTHS and double and single COFFERETS, of different sizes.

COLORING done at the Factory, or if customers prefer doing it themselves, the yarn will be selected for them.

All work entrusted to them shall be done in the best manner, and all orders promptly attended to, and the least favor gratefully acknowledged.

PATRICK GILROY.

MICHAEL GILROY.

Waterville, Nov. 6, 1832.

BOOK KEEPING FOR SCHOOLS.

Just published, and for Sale by W. M. PALMER

BOOK KEEPING,

SUITED to the business of TRADERS, FARMERS, and MECHANICS. Mostly by singly entry, and designed for schools. To which is added, a key to certain parts of the Mercantile Arithmetic. By MICHAEL WALSH, A. M.

It is important that the elements of Book-keeping in some simple form, make a part of the proper education of youth: Attention to accounts is always necessary to secure habits of punctuality and economy, and the neglect of them is often disreputable and injurious.

The above manual is prepared for common schools, and in conformity to the views of many persons whose remarks on the subject suggested the plan.

As it is intended to exemplify the theory to the trade, dealing, and expenditure of common life, it is hoped that

Instructors, who have experienced the difficulty of teaching Book-keeping, practically, by means of large systems adapted to great commercial transactions, will be induced, on trial, to approve this work, and will find, in some degree, convenient and useful to them.

WANTED, a Girl to do the work in a family.—Inquire at this Office.